ARTICLES of ENQUIRY,

Exhibited to the

MINISTERS & CHURCH-WARDENS

OF

Every PARISH within the JURISDICTION

OF THE

Right Reverend Father in GOD,

GUY Lord Bishop of CHICHESTER

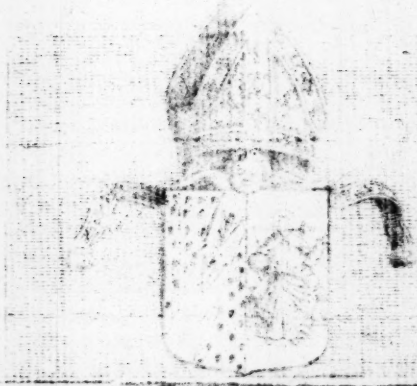
In his First

Episcopal Visitation,

Begun the 15 Day of September in the first Year of his Translation 1679.

Levit. 19. 12. *Ye shall not swear by my name falsly.*
Exod. 20. 7. *For the Lord will not hold him guiltless that taketh his name in vain.*

LONDON, Printed for *Obadiah Blagrave* at the *Bear* in St. *Paul's* Church-yard near the little North Door, 1679.



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Right Reverend Father in GOD,

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TIT. I.

of the Church of England.

IRE there any in your Parish, who affirm, that the King is not supream Governour over all persons, and in all causes Ecclesiastical and Temporal within his Majesties Dominions?

II. ARE there any who affirm, that the Church of England is not a true Church, or that the form of Gods Worship therein established by Law, is an unlawful Worship, or containeth any thing that is repugnant to the Scriptures?

III. ARE there any who affirm, that any of the 39 Articles agreed upon in the Convocation 1562. are in any part superstitious or erroneous?

IV. ARE there any who affirm that the Rites and Ceremonies of the Church of England, by Law Eſtabliſhed are Wicked, Antichriſtian or Superſtitious, or that it is not lawful to approve, uſe, or ſubſcribe unto them?

V. ARE there any that affirm the Government of the Church of England under his Majeſty, by Archbiſhops, Biſhops, Deans, Archdeacons, and the reſt that bear office; the ſame is Antichriſtian or Repugnant to the word of God?

VI. ARE there any that affirm that the form and manner of making and Conſecrating Biſhops, Prieſts, and Deacons, contain any thing repugnant to the word of God: or that they who are ſo made and Conſecrated are not lawful Biſhops, Prieſts, or Deacons, till they have ſome other calling to theſe Divine offices?

VII. ARE there any that ſeperate themſelves from the Church of England, and combine together in a new Brotherhood, challenging to themſelves the name of true and lawful Churches?

VIII. ARE there any who take upon them to make Rules, Orders or Conſtitutions in cauſes Eccleſiaſtical, without the Kings authority, or who ſubmit themſelves, to be ruled or ordered by them, or who hold private Conventicles with or are preſent at them.

IX. ARE there any who have, publiſh, ſell, diſperſe, or convey to others, any ſuperſtitions, ſeditious, heretical or ſchiſmatical books, libels, or writings?

TIT. II.

Of the Church, or Chappel, with the Furniture thereof.

I. HAVE you a Church or Chappel conſecrated to the Worſhip and Service of God? And is it ſo kept for that uſe only, ſeperate from all profane and common uſes? Is the Fabrick of the Church, or Chappel, and the Chancel thereof kept in good repair, the roof well covered, the wall firm and fair, within and without; the Windows glazed, the Floor paved, the Church-yard alſo well fenced, and kept from prophanation?

II. HAVE you a Font of Stone ſet in the ancient and uſual place of your Church, or Chappel, for the adminiſtration of publick Baptiſm.

III. HAVE

III. HAVE you a decent Communion-table, covered in the time of Divine Service, with a Carpet of silk, or other stuff, meet for that purpose: and with a fair linnen cloth at the time of the Administration? Is it so placed, that it may be best secured from prophanation, and that the Parishioners may most conveniently come to communicate with the Minister?

IV. HAVE you a convenient seat for the Minister to read Service in? A comely and decent Pulpit, set in a convenient place within your Church or Chappel, and there seemly kept, for the preaching of Gods Word?

V. HAVE you the English Bible of the last Translation, in the largest Volume, the Book of Common-prayer last set forth, the two Books of Homilies; all fairly bound? Also the Book of Canons and Constitutions Ecclesiastical? And is the Table touching the degrees of consanguinity and affinity, (set forth Anno 1563.) fixed in your Church or Chappel, for the publick view of all men?

VI. HAVE you a comely fair Surplice, a fair Communion-cup of silver, and a cover of the same, one or more Flagons of silver or pewter, a paten for the Bread, a decent Basin to receive the almes and other devotions of the people, and all other things necessary for the celebration of Divine Service, and Administration of the Sacraments?

VII, HAVE you a strong Chest with a hole in the upper part thereof, with three Locks, and three several Keys, one in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the two Church-wardens for the time being; the said Chest set and fastned in the most convenient place, to the intent that the Parishioners may put into it their alms for their poor neighbours? And are the said almes distributed according to the 84 Canon?

VIII. HAVE you a Register-book of Parchment, for Christnings Weddings, and Burials; and for the keeping of it, a sure Coffer, with three Locks and Keyes? And is it used as is prescribed in the 70 Canon.

IX. HAVE you also a fair Paper-book, wherein to note the names of strange Preachers? And is it used as is enjoyned in the 52 Canon.

TIT. III.

Of Divine Service, and the Administration of the Sacraments and other Rites and Ceremonies of the Church.

I. DO all manner of persons celebrate and keep the Lords-day, commonly called Sunday, and other Holidays by Law established, according to Gods holy will and pleasure, and the Orders of the Church of England, prescribed in that behalf, as is expressed in the Thirteenth Canon? Are the Fifth of November, the Thirtieth of January, and the Nine and twentieth of May, observed and kept holy according to the Orders set forth in that behalf? Doth your Minister bid all Holydays and Fasting-days the Sunday before, as it is appointed in the Book of Common-Prayer?

II. ARE the Morning and Evening Prayer, the Litany, and the rest of the Prayers, the Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, duly performed and observ'd and in such time, place, and manner, as is by authority prescribed, without adding, diminishing, or altering? Hath any other form been used in your Church or Chappel? Or hath any interrupted your Minister in reading Divine Service, administring the Sacraments, Preaching, or reading the Homilies?

III. DO all your Parishioners (having no lawful impediment) duly resort to their Parish Church or Chappels upon all Sundays and Holy-days, and then and there abide orderly and soberly during the time of Common-Prayer, Preaching, and other service of God there used and ministred?

IV. IS all due reverence used in time of Divine Service, and every part thereof? Doth any man cover his head? Or doth any man refuse to kneel at the Prayers, to stand up at the Creeds and Gospel, and to use such other reverent gestures and behaviour, as become Christians in the House and Service of God, and as are by the Laws and Canons required? is there any disturbance or profanation by Dogs, Hawks or the like, suffered in the Church?

V. ARE any idle persons suffered to abide in the Church-yard, or Church-porch during the time of Divine Service, or Preaching? Is there any unlawful gaming, drinking, or other disorder practised upon Sundays, or Holy days, especially in time of Divine Service?

VI. IS

VI. IS publick Baptism duly administred in your Church or Chappel at the Font, and not elsewhere, according to the rules prescribed in the Book of Common-Prayer? Is the person baptised, dipped, or sprinkled with water, In the Name of the Father, and of the Son, and of the Holy Ghost, and after signed with the sign of the Cross?

VII. HAVE any been baptised without having Godfathers and Godmothers respectively according to their sex? Have any Parents been admitted to be Godfathers and Godmothers to their own Children? Or have any other been admitted to be Godfathers or Godmothers before they have received the Holy Communion? Doth the Minister ask any question, or doth any Godfathers, or Godmothers make any answer, other then what is prescribed by the Book of Common-Prayer?

VIII. DO any of your Parishioners keep their Children unbaptised longer then the first or second Sunday after their birth? Are there any in your Parish yet unbaptised? And of what age are they? Have any died unbaptised? And at what age? And by whose fault? Hath your Minister refused to baptize any Child brought to the Church? Or hath he in case of necessity, refused to baptize any privately? Have all such Children as have been privatly baptised, been afterward (if they lived) brought to the Church, that the Congregation might be certified whether they were lawfully baptised or no?

IX. DO any of your Parishioners refuse to have their children baptized by the Minister of your own Parish, and either carry them out of the Parish, or bring in any Stranger to baptize them?

X. IS the Holy Communion administred so often, and at such times, that every Parishioner being of the age of fifteen years, may communicate at the least three times in the year, whereof Easter to be one? And doth every Parishioner being of the age aforesaid communicate accordingly?

XI. IS there convenient warning of every Communion, given in the Church the Sunday before at Morning Prayer? And do all that intend to receive, signifie their names to the Curate at least sometime the day before?

XII. DO the Church-wardens, with the advice and direction of the Minister, against the time of the Communion, provide at the charge of the Parish, a sufficient quantity of fine white Bread, and of good and wholesome Wine for the number of the Communicants that are to receive? and is the Wine brought to the Communion-table in a clean and sweet standing pot of pewter, or some other purer metal?

XIII. IS all the Bread and Wine (as well that which is first set on the Holy Table, as that which is brought in afterwards) duly consecrated

secrated according as is prescribed in the Book of Common-Prayer, before it be used?

XIV. DOTH the Minister so order as he administreth the Communion, first receive it in both kinds himself, and after deliver both the Bread and the Cup into the hand of every communicant severally? And doth he at the delivering of the Bread and Cup respectively, say that which is appointed, namely, [The Body of our Lord Jesus Christ, which was given for thee, &c.] And [The Blood of our Lord Jesus Christ which was shed for thee, &c.] And do all receive it meekly kneeling, and not otherwise?

XV. ARE any admitted to the Holy Communion, that are openly known to live in sin notorious without repentance, or who have maliciously contended with their neighbours, and will not be reconciled? And excommunicate persons, who so stand, and are not absolved? Any Schismaticks, or common and notorious depravers of the Religion or Government of the Realm, before they have testified their unfeigned repentance?

XVI. HATH any of your Parish been debarred of the Holy Communion without just cause, or without an account thereof given to the Ordinary within fourteen days after?

XVII. DOTH your Minister diligently upon Sundays and Holidays, after the second Lesson at Evening-Prayer, openly in the Church instruct and examine the youth and ignorant persons of your Parish, in the Catechism set forth in the Book of Common-Prayer? And do all Fathers and Mothers, Masters and Mistresses cause their Children, Servants and Apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by your said Minister, until they have learned the same? and doth your Minister against such times as are assigned by the Bishop for Confirmation, do his best endeavour to prepare, and procure as many as he can, to be brought to the Bishop to be confirmed? And doth he admit any to the holy Communion, who refuse or neglect to be confirmed?

XVIII. IS the form of the solemnization of Matrimony duly observed as is prescribed in the Book of Common-Prayer, and with the ceremony of the Ring? Or have any in your Parish been married after any other form, or without the Ring?

XIX. HAVE any been married without the Banes of Matrimony three times published in the Parish-Church, or Churches, where the parties dwell, or without License granted by lawful Authority, for dispensing with the same? Or have any been married within the

times

times prohibited for marriage, without such License first obtained?

XX. HAVE any been married (with License or without) in any other place then in the Parish Church, or Chappel of the place where one of them dwelleth, in the face of the Congregation, or at any other time then between the hours of Eight and Twelve in the day?

XXI. HAVE any under the age of 21 years, been married without the consent of their Parents or Guardians?

XXII. HAVE any been married within the degrees of consanguinity or affinity, by law prohibited, as is expressed in the Table published by authority in the year 1563?

XXIII. DO any persons cohabit together as man and wife, being not lawfully married, or it being not known, by whom, where, or when they were married?

XXIV. DO any persons lawfully married, live asunder? And in whom is the fault?

XXV. WHEN any person in your Parish is dangerously sick, (the disease being not known or probably suspected to be infectious) doth your Minister (having knowledge thereof) resort unto him, or her, or instruct and comfort them in their distress? Doth he examine them, and exhort them to repentance, to be in charity with all the world, to forgive those that have offended them, and to make satisfaction to these whom they have offended; to make their Wills, declare their Debts, and settle their Estates, and (if they be of ability) to be liberal to the Poor? Doth he move them to make special confession of their sins, if they feel their conscience troubled with any weighty matter, that they may receive absolution, if they humbly and heartily desire it? Doth he (if the sick person be desirous of it, and have all things requisite thereunto) reverently administer to him the holy Communion, as is prescribed in the Communion of the sick?

XXVI. IS the order for burial of the dead duly observed, as is prescribed in the Book of Common-Prayer? Doth your Minister refuse to bury any Corps that is brought to the Church or Church-yard, at convenient time, convenient warning being given him thereof, and there being no lawful cause to the contrary? And doth he bury any that die unchristened, or excommunicate, and not absolved?

XXVII. DOTH every Woman at the usual time after her Childbirth, come into the Church decently apparelled, and there kneel down in some convenient place, as hath been accustomed, or as the Ordinary doth direct, to give thanks to God for her safe deliverance? And doth the Minister perform his office therein as is prescribed in the Book of Common-Prayer?

XXVIII. IS the Commination or denouncing of Gods anger a gainſt ſinners (together with the exhortation and prayers annexed in the Book of Common-Prayer) uſed on the firſt day of Lent, and at other times appointed by the Ordinary?

XXIX. IS nothing proclaimed or publiſhed in the Church during the time of Divine Service, but by the Miniſter onely? Nor by him any thing but what is preſcribed in the Book of Common prayer, or enjoyned by the King, or by the Ordinary of the place?

XXX. DOTH your Miniſter ſaying the publick Prayers and miniſtring the Sacraments, and other Rites of the Church, alwayes wear the Surplice, and upon the Surplice (if he be a graduate) ſuch Hood as by the orders of the Univerſities is agreeable to his degree? Or doth he wear any ſuch Hood, being no graduate? or other then his degree allows?

XXXI. DOTH your Miniſter, or any other within your Pariſh, Preach or Adminiſter the holy Communion (except in caſes allowed) in private houſes, that is in houſes wherein are no Chappels conſecrated and allowed by the Eccleſiaſtical Laws of this Realm, or (where there are any ſuch Chappels) in any other places but in the Chappels of the ſaid houſes?

XXXII. DOTH any who is not a Deacon at leaſt (Epiſcopally ordained) preſume to read the Common-Prayer in your Church or Chappel, or to Baptiſe publickly or privately, or to aſſiſt in the adminiſtring the Holy Communion? Or doth any who is not a Prieſt (epiſcopally ordained) preſume to Conſecrate and Adminiſter that Holy Sacrament publickly or privately?

XXXIII. ARE the Canons and Conſtitutions of the Church, read by the Miniſter in your Church or Chappel once every year, upon ſome Sunday or Holiday in the afternoon before Divine Service, dividing the ſame into ſuch ſort, that the one half may be read one day, and the other another day?

TIT. IV.

Of Miniſters.

I. IS your Church a Parſonage or a Vicarage, or Stipendary Cure?

II. IF it be a Parſonage or Vicarage, is it full or vacant of an Incumbent? If vacant, how long hath it been ſo? Who ſerveth the Cure? Who receiveth the profits? and by what authority?

III.

III. IF it be full; Who is the Incumbent? By whom preſented, nominated, collated, admitted, inſtituted and inducted? and how long hath he been ſo?

IV. IS he a Prieſt Epiſcopally ordained? hath he publickly read the 39 Articles in your Church in the time of Common-Prayer there, with declaration of his unfeigned aſſent thereunto?

V. HATH he alſo ſince the publiſhing of the laſt Act for Uniformity of Publick Prayers, &c. openly, publickly, and ſolemnly read the Morning and Evening-Prayer (according to the Book by the ſaid Act eſtabliſhed) upon ſome Lords day in your Church, and after ſuch reading thereof, openly and publickly before the Congregation there aſſembled, declared his unfeigned aſſent and conſent to the uſe of all things in the ſaid Book contained and preſcribed?

VI. HATH he alſo ſubſcribed the Declaration or Acknowledgment ſpecified in the ſaid Act, and upon ſome Lords day in your Church or Chappel, in the preſence of the Congregation in the time of Divine Service, read the Ordinaries Certificate of his ſaid ſubſcription, together with the ſaid Declaration?

VII. HATH he any other Parſonage, or Vicarage, or Cure beſides yours, or any Chappels of Eaſe belonging to his Church? What Curate or Curates hath he to aſſiſt him? Are they Licenſed Preachers? What ſtipend or ſtipends have they? and by whom paid.

VIII. IS he reſident upon yours or any other of his Cures? Doth he (where he is reſident) once at the leaſt in every month in the Church or Chappel, himſelf in perſon, read the Common Prayers and Service, and (if there be occaſion) adminiſter each of the Sacraments, and other Rites of the Church, in manner and form as in the Book of Common-Prayer is appointed?

IX. IS he a Licenſed Preacher? And if ſo, doth he (having no lawful impediment) Preach once every Sunday in the year, ſoberly and ſincerely dividing the Word of Truth, to the Glory of God, and the beſt edification of the People? Or, if he be not a Licenſed Preacher, doth he procure Sermons to be preached in his Cure once every month at the leaſt, by Preachers lawfully Licenſed, if his Living be able to bear it? And upon every Sunday, when there is not a Sermon Preached, doth he, or his Curate, read ſome one of the Homilies ſet forth by Authority?

X. DOTH he labour to reclaim all Popiſh Recuſants, or other ſectaries, if any be within your Pariſh?

XI. IF your Church be onely a ſtipendiary Cure, Have you a ſettled and conſtant Curate? By whom was he nominated? By whom

licensed? And how long hath he been so? Is he a Priest episcopally ordained? Hath he Subscribed the Declaration or Acknowledgment specified in the late Act for Uniformity? And hath he upon some Lords day, in your Church or Chappel in the presence of the Congregation, in the time of Divine Service, read the Ordinaries Certificate of his said Subscription, together with the said Declaration? Doth he constantly read the Common-Prayer, And administer the Sacraments and other Rites of the Church, in such manner and form, as in and by the Book of Common-Prayer is appointed? Is he a Licensed Preacher? How oft doth he Preach? And upon every Sunday when he doth not Preach, doth he read some of the Homilies set forth by Authority; What is his stipend? By whom paid? What is the value of the Living? And in whose hands is it?

XII. HAVE you any Lecturer in your Parish? Hath he received Holy Orders by a Bishop? Is he Licensed? And by whom? Hath he in the presence of him, by whom he was licensed, read the 39 Articles of Religion, with the declaration of his unfeigned assent to the same? Did he, the first time he Preached, before his Sermon, openly, publickly, and solemnly, read the Common-Prayers, and Service in and by the Book of Common-Prayer appointed to be read for that time of the day, and then and there openly and publickly, declare his assent unto and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, forms and Orders therein contained and prescribed? And doth he upon the first Lecture day of every month do the like?

XIII. DOTH your Parson, Vicar, Curate, Lecturer, and every other Preacher, before his Sermon, move the people to joyn with him in Prayer, according to the form prescribed in the 55 Canon, always concluding with the Lords-Prayer?

XIV. DOTH your Minister: or any other, (being not a licensed Preacher(take upon him to preach, or expound the Scriptures, or any other matter or doctrine in your Church or Chappel?

XV. HATH any Preacher in the Pulpit particularly, or namely, of purpose impugned, or confuted any Doctrine delivered by any other Preacher in the same Church or Chappel, or in any other near adjoyning, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case?

XVI HATH any person disabled by the late Act for Uniformity, since preached any Lecture or Sermon in your Parish?

XVII. DOTH your Minister in the Rogation days, go in Perambulation of the circuit of your Parish, saying and using the Prayers

Prayers, Suffrages, and Thanksgivings unto God, appointed for that purpose, thanking God for his blessings, and praying for his grace and favour?

XVIII. HATH your Parson, Vicar, Curate, Lecturer, or other Ministers living in your Parish, at any time directly or indirectly, revealed, or made known to any person whatsoever, any crime or offence, which any man hath privately confessed unto him, for the unburthening of his Conscience, and receiving spiritual consolation?

XIX ARE your Parson, Vicar, Curate, Lecturer, or other Ministers living in your Parish, men of sober and godly Conversation? Doth any of them resort to any Tavern, or Alehouse, or give himself to any base and servile labour, or to drinking, or riot, or spend his time idlely by day or night, in playing at Dice, Cards, Tables, or any other unlawful Game, and not rather in bearing and reading the Scriptures, and other honest study and exercise, endeavouring to profit the Church of God? having always in mind, that Ministers ought to excell all others in purity of life, and to be examples to the people to live well, and Christianly? And do they observe decency in their apparel, as is enjoyned in the 74 Canon?

XX. DOTH any man live in your Parish, who having been heretofore ordained a Priest or a Deacon, hath voluntarily relinquished his profession thereof, and used himself to the course of his life as a Layman?

TIT. V.

Of the Glebes, Tithes, Houses, and other Possessions and Revenues of the Church.

I. HAVE you a Parsonage or Vicarage-house? Is it kept in good repair, with all the edifices and appurtenances thereto belonging?

II. HAVE you a perfect Terrier or Catalogue of all the Glebelands, Houses, Tithes, Rents, Pensions, and other Possessions belonging to your Church? In whose hands is it? and is there a true Copy of it transmitted to be kept in the Bishops Registry?

III. ARE any of the Glebe-lands, Tithes, or other possessions of your Church enjoyned or occupied by the Patron, or his Assigne or Assignes

Assignes, either with or without the consent of the Parson or Vicar? What are they worth yearly? At what Rent, or upon what Covenants are they held? And how long have they been so?

IV. HAVE you any Church-house, Alms-house, School-house, or other House for pious uses? Are they applyed to those uses onely? Are they kept in good repair? If not, in whom is the fault?

V. HAVE you any Church-stock? In whose hands is it? To what uses was it given? Is it imploied to the same uses, If not, in whom is the fault?

VI. HAVE any of the Lands, Tenements, Tithes, or other possessions of the Church, moveable or immoveable, been known, reported, or suspected to have been alienated from the Church? By whom, and when?

VII. ARE there any prescriptions or compositions for Tithes pretended or claimed by any of the Parishioners, which are not truly and really such, nor warrantable by Law?

TIT. VI.

Of School-masters, Church-wardens, Sidemen, Parish-Clarks, Physicians, Chirurgeons, and the Parishioners in general.

1. HAVE you any Free School, or other School in your Parish? Is your School master licensed by the Bishop, or Ordinary of the Diocese, under his hand and seal? Is he meet for that office, as well for his learning and dexterity in teaching, as for his sober and honest conversation, and also for his soundness in the true Religion? Hath he subscribed to the first and third Articles simply, and to the two first clauses of the second Article, according to the 36*th.* and 77*th.* Canons? And also to the Declaration or Acknowledgment specified in the late Act for the Uniformity of publick Prayers, &c? Doth he examine and instruct his Scholars in the Catechism, set forth in the Book of Common-Prayer? Doth he both himself diligently repair to the Church upon Sundays and Holy-days, and also see that his Scholars, do the like, and that they behave themselves quietly and soberly during all the time of Divine Service and Sermon? Doth any School-master, or other person, instruct or teach youth in any private House

House or Family, being not licensed, or not having subscribed, or not repairing to Church as aforesaid?

II. ARE your Churchwardens and Sidemen chosen according to the 89 and 90 Canons? Do they not continue in their office longer than a year, except they be chosen again? Do your Church-wardens duly make levies for the necessary uses of the Church? and do they at the end of the year, or within a month after at the most, before the Minister and the Parishioners, give up a just account of all such moneys as they have received, and also what particularly they have bestowed to reparations and otherwise for the use of the Church? and truly deliver up to the Parishioners, whatsoever money or other things of right belonging to the Church or Parish, remain in their hands upon the said account, that they may be delivered over by them to the next Church-wardens by Bill indented? Do both the Church-wardens and Sidemen diligently see that all the Parishioners duly resort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service; and that none walk, or stand idle, or talk in, or about the Church, during that time? Do they admonish such as are negligent, and if they amend not, present them to the Ordinary?

III. HAVE you any Parish Clark, aged Twenty years at the least, of honest conversation, and sufficient for his reading and writing? Is he diligent in doing his Office and serviceable to the Minister? By whom is he chosen? What is his wages, Are they duly paid without fraud, diminution, or delay?

IV. DO any in your Parish practise Physick, or Chirurgery, being not thereunto licensed by lawful Authority;

V. HAVE you in your Parish any Popish Recusants, or other Sectaries? Any that are commonly known, or reputed to be guilty of Adultery, Whoredom, Incest, Drunkenness, Prophaneness, Blasphemy, Swearing, Cursing, Ribaldry Usury, Extortion, or any other wickedness?

VI. HAVE you any in your Parish that are excommunicate? And for what cause? How long have they stood excommunicate? Do any of them, not being absolved presume to be present in the Church at Divine Service? And do any other familiarly use the company of such as obstinately stand excommunicate, knowing the same?

VII. ARE there any deceased in your Parish, whose last wills and Testaments have not yet been proved? Or if they died intestate, who hath administred upon their goods? And by what Authority?

IF you know any thing elſe of Eccleſiaſtical Cogniſance, and fit to be reformed by Eccleſiaſtical cenſure, though it be not particularly expreſſed in theſe Articles, yet you ſhall likewiſe preſent the ſame by vertue of your Office.

THe Miniſter of every Pariſh may, and ought to joyn with the Church-wardens in their Preſentments. Or if the Church-wardens neglect their Duty, the Miniſters may, and ought to preſent, as well the Offences committed, as the Offence of the Church-wardens in not preſenting the ſame.

The Church-wardens Oath.

YOur Oath is that you the Church-wardens for your parts, and you the Sides-men for your parts ſhall well and faithfully execute your ſeveral Offices for your Pariſh (ſo long as you ſhall continue in your Offices) according to the Uſe and cuſtome there, and the Law in that behalf, and alſo duly and truly preſent ſuch Crimes and Offences puniſhable by the Laws Eccleſiaſtical of this Land, which ſhall come to your knowledge or notice, all Favour and affection, Hatred and Malice, or ſiniſter Reſpect ſet apart, ſo help you God, *&c.*

And We deliver you theſe Articles for your Directions.

Guy Chicheſter.

Major Hen: Lyghers lodge [illegible]
in Printers street over against the
Apothecaries. —

7. Biſhop of Cheſter.
14. Biſhop of Lincoln.

Mar. 17. Doctor *William Lloyd.*
19. Dean of Chichiſter.
21. Biſhop of Oxford.

Mar. 24. Doctor *Killegrew.*
26. Dean of Wells.
28. Biſhop of Norwich.

Mar. 31. Doctor *Crew.*

Apr. 2. Dean of Worceſter.
4. Biſhop of Ely.

Apr. 7. Doctor *Stillingfleet.*
9. Dean of St Pauls.
11. Biſhop of London, Lord *Almoner.*

Lent-Preachers

1 6 6 $\frac{8}{9}$

Febr. 24. Dean of the Chappel.
26. Dean of Durham.
28. Biſhop of Chichiſter.

Mar. 3. Doctor *Outram.*
5. Dean of Peterborow.
7. Biſhop of Cheſter.
14. Biſhop of Lincoln.